

# *The* EXPOSITOR AND *The* HOMILETIC REVIEW



A Shrine  
In The Garden of God

THE cedars in the garden of God could not hide it; the fir-trees were not like its boughs, . . . nor was any tree in the garden of God like unto it in its beauty . . . so that all the trees of Eden that were in the garden of God envied it.—*Eze.* 31:8-9.

Courtesy of CLAUDE W. WARREN  
(See page 355)

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Volume XXXVIII

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## The EXPOSITOR and HOMILETIC REVIEW

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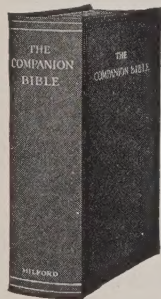
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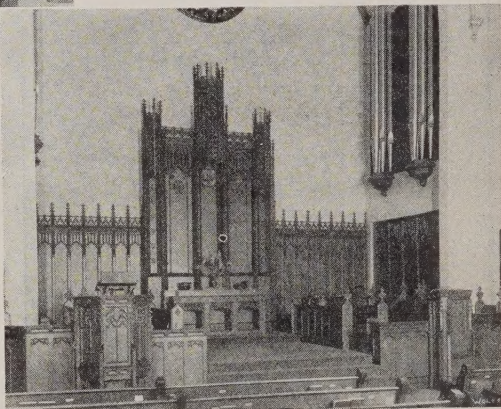
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# The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

## SOME ETHICAL VALUES IN THE SPORT OF ARCHERY

• FREDERICK F. ADAMS

A LEARNED man of the first century before Christ, one Publius Syrus, said: "The bow too tensely strung is easily broken." How true this is when applied to man's activities. The high value found in exercise, in recreations and sports, is in their power to loosen the all too common high tension which unfortunately does often break the human bow.

To the preacher the fact should be significant that so many physicians, lawyers, and dentists, and other professional men, have taken up archery, and that doctors recommend it to their patients.

It is a well-known truth that the mind is relaxed and toned up by some form of play and exercise. This is where archery fits in for the preacher, far better perhaps than any other form of sport. Unlike the gun, the bow, is noiseless; it is very inexpensive, too, as compared with other forms of recreation; and it develops a skill that lures one on to achievement. As an exercise the physicians themselves put it above golf and equal to tennis and swimming. By archery one gets the benefit of exercise without the rush and the heart-strain found in some other sports.

In this need, to tone up the body and mind together, is not Robert Browning right when he says:

"Let us not always say, 'Spite of this flesh today—

I strove, made head, gained ground upon the whole.'

As the bird wings and sings, let us cry, 'All good things are

Ours, nor soul helps flesh more now, than flesh helps soul.'"

To study archery in the Bible is to get a new viewpoint from which to comprehend the Book of the Ages that will bring fresh inspiration and new and pleasing surprises. All through the Sacred Book the prophets use the bow and arrow to teach immortal truth.

However true may be the statement that archery is a good recreation for the preacher,

and that what the Bible says of it is a worthwhile study, the fact remains that we may like the prophets gain from the study of the art in the Bible, some truths and fundamental laws of the ethical and moral life. These would come naturally to the mind of any preacher with the homiletic instinct, as he studies the Word, or as he engages in the sport of modern archery.

In our day when morality seems to be in the process of readjustment, when men are searching for "new foundations" we can I think cling to the foundations already laid, and from the Good Book learn the way of life, and likewise from the bow and arrow glean some natural ethical laws as did our predecessors the prophets.

A. For instance, when the arrow is fitted to the string and the bow is pulled for a shot, note how the limbs of the weapon cooperate and how the string yields to do its part. The bow and string working with the 500 muscles of the bow-man, coordinate and cooperate for a successful shot. This expertness was duly noticed by the men of old—"Their arrows shall be as a mighty expert man; none shall return in vain." (Jer. 50:9c.) What a delicate coordination of eye, mind, and muscles, to place an arrow where the archer wants it as did these worthies and as do some of our modern archers in just as accurate a manner as pistol shots! The theology of such cooperation for successful work was seen many years ago by the English divine Richard Hooker, who said: "Every man that is lawfully ordained must bring a bow which hath two strings, a title of present right and another to provide for future possibilities or change." (Ecclesiastical Polity—V—80-9.) Cooperation is prudence!

Cooperation is the fundamental moral factor in any society; be it of man, ants, or bees. When then our world will take cognizance of this and live COOPERATIVELY we shall have the reign of peace. By this implement formerly used in war, we may satisfy and so sublimate

perhaps the natural shooting, hunting and fighting instinct in many people.

The cooperative element in life reminds us too that in all realms we shall get good out of an event or plan to that degree that we put something in. We shall reap as we sow. For instance, do we not all remember Elisha's exhortation to the King (2 Kings 13:18) to "smite with the arrows on the ground?" The monarch smote, but thrice, and the prophet said, "You should have smote five or six times." Thus did he teach the King that one gets out of a campaign what he puts in it. He advised in this symbolic manner, to go into battle with enthusiasm. So Shakespeare advised in Richard III, "Draw archers, draw your arrows to the head." This is still the first fundamental law of accurate shooting and the way to get the full power from the bow. David put this sort of care into his planning, for he trained a band of archers to shoot with both right and left hands. (I Chron. 12:2.)

A good illustration of this enthusiasm and practice in our day is the experience of the late Dr. Saxton Pope. When he read that the great archer, Thompson, could not keep up in the air more than four arrows at a time; and so understanding that Thompson doubted the ability of Hiawatha to keep up ten; set himself, then, the task of proving whether or not it were possible. He practiced until he could keep seven in the air; and believed he could do eight. Zeal and enthusiasm did it.

So it was at the battle of Crecy in August, 1346. Each one of the English archers had two strings and during the noon shower that came up each archer kept his bow strings dry. Then when the battle was joined with the French and Spanish, the day was won for the English not only because the steel bodkin points pierced the enemies' armour, but because care and enthusiasm went into the preparations.

B. Just as in hunting and in war something is aimed at by the bowman so in archery as a sport a target is used. This is the goal of the arrow; it is the aim of the archer. Do we not all aim at something in life? As Browning says, "A man's reach should exceed his grasp or what's a heaven for?" The archer looks to his "point of aim," a mark that gives him his gauge for a true flight and possibly a good score. Again our poet of faith says:

"The aim if reached or not, makes great the life;

Try to be Shakespeare, leave the rest to fate."

—Browning.

Is not one of the fundamental teachings of the Bible and life the fact that we should have a definite purpose, a goal, and a high ideal for which to work that they might inspire us and lure us on?

C. But the question may be asked what guides the arrow on its hissing swift flight toward its goal? What makes it spin around on its own axis like a bullet? What gives it such

precision? This guiding function is due to the three feathers which act on the shaft as the rifling does in the rifle barrel. What genius among early men discovered this? It is one of the great discoveries of the world! We note this when we are aware that "the powerful government of Great Britain is built on a foundation of iron arrow heads." (Thompson)<sup>1</sup>. Some tribes of savage people have not found out this principle of guidance yet; and so their arrows lack truly precise flight. Just so is part of the world now trying to live without the Bible and the Christian revelation, for guidance. Paul was thinking of this guidance and his debt to all sources for light when he said, "I am debtor both to Greek and to Barbarian." Emerson too saw it when he stated, "I am a part of all that I have met." Another uttered a universal truth when he said, "Train up the child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6.) The need of the world now is for guidance. Individuals and nations need it. Jesus came to seek and to save those who are lost; who have had no proper guidance.

Shakespeare utters a principle old as the ages by which the lost are found among the arrows that Jesus says is his method of finding the lost sheep. The Bard of Avon writes (Merchant of Venice, Act I; Sc. 1; line 139)—

"In my school-days when I had lost one shaft,  
I shot his fellow of the self-same flight  
The self-same way with more advised watch,  
To find the other forth, and by adventuring

both

I oft found both—;"

Someone to save the lost must "adventure" to the place where they are until—what a persevering word—*UNTIL they find!*

D. Finally there is another principle in Jeremiah who said, "Make bright your arrows." (51:11.) (Ezek. 21:21.) Just as the early pioneer kept his rifle clean and bright and his powder dry, so the archer is exhorted to keep his arrows bright, free from mud and dirt. When an arrow is shot earth often clings to it as it hits the ground. The archer carries with him a woolen yarn tassel with which he wipes his shafts after each shot. Only thus as Jeremiah knew will the arrow fly true to its goal. This fact suggests too the power of influence. As Longfellow states it—"I shot an arrow into the air—I breathed a song into the air—,

"Long, long afterward in an oak;  
I found the arrow still unbroke;  
And the song from beginning to end  
I found again in the heart of a friend."

(From "The Arrow and the Song.")

Jeremiah's plea is for the efficient and clean life. The same vision was caught by young Isaiah, when in the temple at about 18 years of age seeing Uzziah smitten for sin with the dreaded leprosy, he heard the cry, "Holy, Holy,

Holy, Lord God Almighty"—and his tongue was cleansed by fire. (6:1-4.) As his conscience was thus smitten by the sense of sin so was the soul of all the prophets. The arrow is used to represent God's work on the conscience of man. Job says, "The arrows of the Almighty are within me." (6:4.) "His archers compass me about." (16:13.) Jeremiah laments that "He hath set me for a mark for God's arrows." (Lam. 3:11.) And the Psalmist cries, "For thine arrows stick fast in me and thy hand presseth me sore." Ps. 38-2.)

E. To close this discussion with the hope of immortality would be most fitting; and we find that the Bible does suggest the care of God for His children, that we trust is forever. The arrow as a symbol of human life is beautifully suggested by Dr. S. Pope. "The flight of the arrow is symbolic of life itself. It springs from the bow with high aim, flies toward the blue heaven above and seems to have immortal power. The song of its life is sweet to the ear. The rush of its upward arc is a promise of perpetual progress. With perfect grace it sweeps onward though less aspiring. Then fluttering imperceptibly it points downward with ever-increasing speed, approaches the earth, where with a deep sigh it sinks in the soil, quivers with spent energy and capitulates to the inevitable."<sup>2</sup>

But the Good Book says that is NOT the whole of the picture; and every archer knows it, for the arrow comes back to the earth to be picked up and used over again by the bowman. It is lovingly placed in the quiver and carefully cleaned and kept till wanted again. "In his quiver hath HE hid me." (Isaiah 49:2.) The sick and weakening prophet, Elisha, had this faith in God and, when he came to Joash he taught the King to shoot the

"arrow of FAITH." He also called it the "arrow of the LORD'S deliverance." (2 Kings 13:17.) But because Joash did not have this same faith in God, the "Bands of Moabites invaded the land at the coming of the year" and "Syria was not consumed" by Israel. Elisha, however, went to his immortal reward.

One of the rewards of life is faith and Character. This the Good Book teaches us. Jesus says we are to BECOME. In many sports we have a chance to achieve some elements of character. As Edwin Markham states it, "The reward of work is—more WORK. Nothing is worth making unless it make the MAN."<sup>3</sup> To be a successful archer or to try to attain skill in this sport is to develop some of the everlasting qualities of character. Many a novice archer has become the champion; and as from the humble bow there developed the harp and piano, and stringed instruments (so Thompson; Pope) so we may say, "It doth not yet appear what we shall be." God can make from what we are, and have, as he did with Moses, that character and the power that is yet to be. This is what Douglas Malloch sings so well in his poem, "Lift Your Aim":

"We never win, we only make

A mark more near the skies,  
Keep shooting for the shooting's sake  
Not just to win a prize.

The thing today we call the best  
Tomorrow is tomorrow's test;  
We never win, we merely find  
Another mark to leave behind."

(1) Thompson M., *The Witchery of Archery*, (Archer Co., Pinehurst, N. C.).

(2) Pope, Saxton T., *Hunting With the Bow and Arrow*, (G. Putnam Sons). Permission to quote granted.

(3) Markham, Edwin—Lecture, heard, and noted, Feb. 21, 1930, *Poetry*.

## THE CHRIST OF THE NORTH WOODS

• CLAUDE W. WARREN

I SAW Him—the Christ of the North Woods—standing by a white birch cross in the heart of the pine forest.

It was the day the arbutus buds opened in early spring. The night before a warm, gentle rain had washed away the last vestige of frost from the bosom of the earth. The grip of winter at last was loosened. All nature paused, eager and expectant, as the pink and white blossoms of the trailing arbutus, first and sweetest of the spring flowers of the North Woods, wafted their exquisite perfume upon the gentle breeze.

I had followed the brown trail that winds

through the Jack pines to the altar in the wilderness. Here, erected upon an old Norway pine stump, stood the white birch cross against a green background of balsam and spruce trees.

A pine log offered a seat for the worshipper at this woodland shrine. I paused to drink in the beauty of the landscape and surrender myself to the atmosphere of worship. At the foot of the shrine lay a bed of arbutus. The sound of a thrush piped from a nearby swamp, the opening notes of the morning worship.

The rustic cross loomed larger and larger until it filled the horizon. It was a moment for

high thoughts and deep moods. The heavens were declaring the glory of God and the north country was showing forth his handiwork. I entered into the gates of the pine forest with thanksgiving and into the courts of the arbutus with praise.

Then He appeared—the Christ of the North Woods—standing by the rustic cross as if to continue the service of worship already begun by the song of woodland creatures and the fragrance of spring flowers. He was dressed in the garb of a northwoodsman, with high-topped boots and woolen shirt open at the throat. His face was sun-tanned, His eyes shone like dark embers. His hands were strong and capable of lifting heavy burden. His head was held high and upon His countenance I beheld a vast purpose and a silent yearning.

In my vision the sanctuary seemed filled with woodsmen, fishing guides, trappers, settlers who hung upon the words of the Christ of the North Woods. To them He had come as a Trailblazer to lead men out of a wilderness of strife and chaos to a highway that leads to peace and security. As once He called fisher-

men from the shores of Lake Galilee, so now He seemed to be calling these men of woods and waters to a new task of creating a better world.

The former Carpenter of Nazareth is at home in the company of men who can swing an ax or handle a canthook on a big log drive. He knew what it meant to fell heavy timber, trim logs and lay strong foundations for houses that would stand against wind and flood. He urged his hearers to build the house of character on a foundation secure against the winds of adversity or the floods of passion.

As the vision faded I rose from my seat on the log to retrace my steps along the trail through the pines accompanied in spirit by the Christ of the North Woods, beloved Comrade on life's highway. I came away from the woodland altar highly resolved to pledge the last measure of devotion to the unfinished work which the pioneers have thus far so nobly advanced, with a prayer that the Churches of Christ in America may experience a new birth of evangelism, that the hope of a re-deemed humanity may not perish.

## BULLETIN BOARD SLOGANS

God's throne is not made of marble, but of mercy.

If the mothers fail, God pity the nation.

Some depart this life without being missed.

A parent participates in the next generation.

Some recognize God as the Giver of all life.

Men are creatures of free will, and can choose the Way.

Are you disappointed in the man you are? Many begin again!

Have you tried digging the wells your father digged?

Let's make an inventory of the legacies life bestowed upon us.

The man who knows he is a victim of disease will apply for a remedy.

Envy delights in working useless mischief.

The slanderous tongue is more dangerous than poison.

In the cottage we pray; in the mansion we prey.

Penitence is the only way to salvation.

Wrong cannot be made right; it can only be forgiven.

Hate is wasted effort.

The Sermon on the Mount is still a good business code.

If the heart of man is right, the world will be right.

You can't reform society with laws.

Higher wages will keep us satisfied only until the next installment purchase is made.

Contentment comes from within.

The banner of truth is always carried by the few.

Remember, tickets on Noah's ark went begging.

Men do right because they want to.

A man is a sinner at heart before the deed.

Those who love God obey his laws.

A man who loves God will not wrong his neighbor.

Behold your God, Christ Crucified, and make your choice.

All life is a question of profit and loss.

There is a goal in all striving, some call it the profit motive.

We have become deadened to the real issues of life.

Tourists must have the notion that Americans subsist on "beer."

Our forefathers did a good job in building a nation for us; let us hope our children can say as much for us.

### What Are You Building?

Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,  
And common people like you and me  
Are builders for eternity?

Each is given a bag of tools,  
A shapeless mass, a book of rules;  
And each must make—ere life has flown—  
A stumbling block or a stepping stone.

# The Editor's Columns

## The Day

HE was a most presentable fellow, probably in his later forties. His stride, as he neared me on the sunnyside of the busy street, was one of purpose. He stopped, mopped his brow and spoke.

"Can you tell me what day this is? I've completely lost track of the day." It was Thursday, the twenty-fifth, which seemed to satisfy him as eminently as it did me and he passed on, but not without having given voice to a very actual predicament in which many, far less willing to admit than he, find themselves.

I presume for matters of more or less terrestrial import the day of the month and week may matter, but what matters far more is the import of the day in things eternal.

It has been interesting, as I have studied one sermon after another, which have been submitted for and which will reach you in the pages of the forthcoming *Annuaire*, how a general theme permeates them all. I have noticed it in other years. One year there will be the undercurrent of stewardship, running like a golden thread through all the sermons. Another year it may be the idea of faith or sacrifice or *whatnot*.

Today we are wondering what is ahead for the individual, the nation, the world of nations. We have fostered this panacea and that, as a cure-all for what ails us. It is a healthy sign I see in these countless sermons I am delighted in today, for in a marked degree not heretofore noted in the preparation of *The Annual*, the thread that runs through one after another is a golden thread indeed, for it is nothing other than our need of complete realization that only as the hearts of men are enlightened may their lives be enlightened and only as we have enlightened lives may we hope for enlightened nations.

*What day is it?* It is a day when the pulpits of the land are turning back to the old Gospel, as eventually they must, and preaching the fact that when glory is given, in truth, to God in the highest, then and not until then, may we dare hope for peace and good will among men.

Fear not, oh little flock, the foe.

*John R.*

## The Worth of a Man

WHEN Lincoln Ellsworth and Herbert Hollick-Kenyon were rescued from the ice at Little America all the world wondered and admired. Here on a vast continent, little known, almost all unexplored, with natural dangers beyond the comprehension of most folk, were two human beings marooned because their exploring airplane was forced down. Just two human beings, of which there were millions more on the earth, but things began to happen!

A rescue expedition was organized. Two human beings would not be left to die alone, even in such a place, if man could help it. Then the rescue was announced. Both are now safe at home, and the world gave thanks for such daring, courage and skill that could save men lost in such a place.

God seeks His children like that. Before the Father every child is of priceless worth. He will seek, search and reach everything to bring back even one of His lost children. He even sent His Son that *man* might have *life*. Such love is beyond that of man.

But we are God's fellow workers? In this work of reaching and saving men we have a distinct part. About us everywhere are souls in need of the Gospel and in need of life. It is more glamorous to reach beyond in distant places. True, they need the life of God, too. But about us everywhere are lost souls. What are we doing about them? Are we reaching out to them? Are we drawing them in? Are we living as God's fellow workers? Or are we waiting in smug complacency for them to come? The fields are white unto the harvest but *grain does not reap itself*. That requires effort. And we, the fellow workers of God, are to make that effort.

—W. R. Siegart.

## How to Count

"Count your garden by the flowers,

Never by the leaves that fall;

Count your days by golden hours,

Don't remember clouds at all!

Count nights by stars, not shadows,

Count your life with smiles, not tears;

And with joy, on ev'ry birthday,

Count your age by friends, not years."

# CHURCH METHODS

## A Church Hostess

ANYONE who goes into public dining rooms, or ships, on air liners, soon becomes aware that a "hostess" is provided by the management to minister to the needs of those who enter. The duty of this hostess is to see that the passengers are made comfortable, and find their places quickly, and, in some instances, introduced around and made to feel at home.

It came to us that our church could well use a charming young woman, who would be in the vestibule or entrance to greet worshippers as they came, particularly strangers, assisting them to find their way around. Especially during the Fall months, when people begin coming back to church, and new children come for instruction in the Church School, it is desirable for someone to be on the "look-out."

So we approached one of our young women and "sold" her the idea. She readily fell in with our scheme, and each Sunday is in the vestibule. Many children, coming for the first time, were surprised to find someone who took a special interest in them, and got them placed in the proper department, and introduced around. As strangers entered, they were cordially welcomed, and introduced to church members, who took them into the sanctuary, saw that they were provided with the bulletin, ushered to desirable seats, and introduced to those nearby. We have secured several new members this way.

The results of this idea have been so satisfactory, that we have made a permanent addition to our staff—a Hostess. Here is an opportunity to do at least two things—to put some person to work at a real job, and to make the church seem cordial and "home-like" to the stranger. It worked with us. We think it will for you, if you give it a test.

—Gordon W. Mattice.

## Support of the Religious Press

Religious leaders may well view with satisfaction the manner in which right-thinking people flocked to the support of "The Churchman" in its dire difficulties as a result of its crusade against salacious motion pictures. (See page 471, Aug. '35). At the time the judgment of \$200 actual damage and \$10,000 punitive damage was rendered against *The Churchman* and its editor, in favor of attorney Gabriel L. Hess, a call for help was sent forth by Marlen E. Pew, editor of *Editor and Publisher* in which he said, "I wish you would note . . . that the court

which heard the libel case did not take cognizance of *The Churchman's* crusade, or the fact that the paper lost 2000 circulation while pursuing it . . . if you are familiar with court proceedings you may be able to understand how such a case can be narrowed down to an issue almost completely foreign to the original interest and purpose of the editor . . . This case, therefore, challenges the entire religious press, without respect to denominational lines."

The response to the appeal was most heartening, both financially and morally, but there remains a balance of \$2,500 still to be met. If you believe that a journal of public opinion should be kept alive and free; if you believe that danger sustained in a campaign against the evils of the motion picture industry is everybody's danger, then you will want to urge contributions toward the remaining \$2,500 which is imperative if *The Churchman* is to survive. Will you HELP?

## Suggestions Wanted for "100th Anniversary" Program

Rev. Earl V. Hallock, First Christian Church, Carlock, Illinois, writes: "Our Church is celebrating the hundredth Anniversary this autumn, and hope to give a pageant. Can you inform me as to where I may secure a Church pageant that might give a lead to this program? I will appreciate any information in regard to this celebration. We read and enjoy *The Expositor* very much."

Readers who have programs of anniversary services are urgently invited to supply copies to Rev. Hallock, either in printed or suggestive form.

## America Is Not Dying

The following extracts from a Commencement address by Glenn Frank, President of the University of Wisconsin, may be of help to many ministers who are directing the activities of young people.

"Listen to the preachments of the growing articulate school of thought which insists that the America we have known—the America of private enterprise and political liberty—is a dying America. Some of the specific criticisms they carry are worth pondering carefully. But—bring the best you can muster of critical intelligence to bear upon their conclusions.

"America is not dying. The ranks of business men, labor, industrialists and financiers are not devoid of intelligence, competence and social sensitiveness. The political genius of

the nation is not bankrupt. There is a vast fund of leadership in the nation that neither suffers from the *rigor mortis* of reaction nor from the St. Vitus dance of Utopianism. It is for you, young people, to find and follow that sort of leadership, and to help lift the standards around which the *stable* intelligence, effective competence and sound social sense of Americans who believe in democracy and intelligently modernized economy of private enterprise can rally."

### Home and Religious Training

"Nearly 400,000 Americans now living will be murdered.

Nearly 300,000 will commit murder.

Nearly 150,000 murderers are at large in America today."

These facts, which should prove as startling to parents and Christian leaders, as handling a live bomb, were offered by Harold Nathan, the nation's first assistant G-man, assistant director of the federal bureau of investigation, during an address to the local Advertising club.

"The younger generation," said this 27-year-old veteran of the war on crime, "is strangely indifferent to the unbelievable growth in crime. My generation looked on crime with abhorrence and we believed that 'murder will out,' but that is no longer true."

"Last year," he continued, "conservatively, there were 9,600 felonous homicides in the U. S. That's more than 27 a day or more than one an hour. There were 1,445,581 major crimes. The homicide rate was 5.1 per 100,000 in 1900. It jumped to 10.7 in 1933. That's four and a half times the rate in Switzerland, 18 times the rate in Scotland, 19 times the rate in Great Britain."

### Reasons given by Mr. Nathan:

Among them are:

1. "This blasted new idea of no discipline at home."
2. "Parents not being at home when children need them."
3. "The war, which cheapened life and taught the use of weapons."
4. "The development of the automobile."
5. "Contests among gangsters for control of illicit traffic."

### Remedies Suggested:

Character education stressed in homes and schools and churches.

Citizens must insist that law enforcement agencies be efficient and honest. The federal

bureau was cited as a model, where agents are appointed only after thorough investigation from the cradle to the date of application, they are paid well, highly trained in all phases of their work, and operate under strict discipline. Mr. Nathan concluded, "Nations which survive are those which enforce the law. Among law enforcement men, dishonesty is the worst sort of treason. A law officer who is crooked should go to the electric chair, not merely be dismissed or put on pension."

### The Country Church

Any pastor who is about to admit, "There's no use," when he surveys the problems of his people and their Church during this time of character testing will profit by reading James T. Albertson's article, "Experiments in a Rural Church," page 12 of the June issue of the International Journal of Religious Education. Rev. Albertson is the pastor of a Federated church in Oto, Iowa, a state and community in the midst of *problems* such as we are all facing from day to day. Let us profit by Rev. Albertson's determination to face facts and whip them into line to serve our goal.

### The Daily Vacation Bible School

"More religious instruction in five weeks than they receive during the whole year in Sunday School!" This is the comment of an every-day American citizen as he views the activities of the Daily Vacation Bible Schools. He says more, and it will do us good to read it.

"It is gratifying to drive through the streets in the congested centers and see children by the hundreds going to the churches to attend the daily vacation Bible schools. For three hours each day, from Monday to Friday—and for a period of five weeks, boys and girls of all creeds will assemble in the churches for religious instruction, manual training and the playing of games under trained supervision.

"Some 15,000 boys and girls will enjoy the privileges offered by these schools, which opened this week after careful preparation, including a teacher training institute under the auspices of the Cleveland Church Federation. Pastors are deeply interested because they see their children receiving more religious instruction in this five-week period than they receive during the whole year in Sunday school, and it is gratifying to see how the schools have the whole-hearted support of parents.

"As a character building enterprise the daily vacation Bible school is one of the finest pieces of work the churches undertake."

## A Service to Our Readers

THE Methods section is a common meeting ground for ministers everywhere. Kinks and ideas concerning the management of Church Institutions, Groups, Associations, questions on Building, etc., are welcomed. Questions will be answered when accompanied by a stamped, addressed envelope.

### Marriage and Its Relationship to Income

Real life observations of 166 pastors in 160 American churches are reported by the Family Economics Bureau, Northwestern National Life Insurance Company, Minneapolis, Minnesota, in a bulletin released July 9. If you are

interested in knowing what pastors in various sections of the country report in the survey, a stamped envelope sent with your request to the above firm, will probably bring immediate response. Some minister's wives may be surprised at the pronouncement of a Florida pastor of Scottish origin who believes "it unfair that the man should contribute a professional training which cost him much effort and money, while the woman contributes nothing—except her face."

One is constrained to ask a few questions, after reading the bulletin, and that makes it worthwhile, since any paragraph that can force one to think and then crystallize that thought into questions has served its purpose. One wonders what the "woman" was doing while the man was engaged in securing professional training? And what her duties might be while he is exercising that training? There are few American women who have lagged far behind in training, and while some waste their substance in "useless" living, the woman who is responsible for the care of home and meals and children is contributing more "than her face."

There is also a wholesome reflection on the part of some pastors on the need for returning to a sane attitude toward modern luxuries. While modern inventions and contraptions have their place, one still experiences a glow of esteem and pride in the young wife who says frankly, "We'd like a car, but we'd rather have the babies, and we couldn't have both."

#### Church Program Book Marks

Rev. C. H. Witt, Pastor of Parkway M. E. Church, South, Memphis, writes, "Ministers who have printers in their congregations will doubtless find it easy to get them to print a list of sermon titles on strips of 2-ply bristol which may be distributed as book marks to the congregation." The suggestion is accompanied by an attractively printed card about 2½ by 7½, a bit of encouraging advice at the top, followed by a list of sermon titles for the quarter. If your printer publishes a newspaper, you might well add that members should read the local paper for news about Church activities, to repay the printer for his cooperation.

#### Income of the Great Middle Class

Among the countless questions received from subscribers this past month is one from J. D. C. (Indiana) which reads: "I am the pastor of a Church in a manufacturing town, the Church has a membership of nearly 400. The industrial activities attract both American and foreign families, and we have some families from the rural sections. We plan to put on an Every Member Canvass in October. We have the usual story about unemployed, relief, decreased incomes. There has been little labor trouble, but there is constant undersurface unrest. Where can I get some authentic infor-

mation regarding conditions generally, as every community reflects the same varied incomes and standards of living that we have here?"

Paul Swaffield, advertising manager of the Hood Rubber Company, Watertown, Mass., presented a striking picture of an average American community, before a gathering of advertising men in Boston, early in July. He placed the community at 25,000 population, with 6,000 families, and a survey brought forth the following facts:

76%, or 4,560 families, owned their own homes.

62%, or 3,720 families, owned automobiles. 51%, or 3,060 families owned automobiles, above the cheaper class.

30%, or 1,800 families owned electric refrigerators.

Space does not permit tabulation of number of families owning electric washers, ironers, sweepers, sewing machines, etc., but the above data is sufficient to show that industrial concerns who base the expenditures of huge sums of sales and advertising budgets on surveys of "average communities" know that the wealth of the country is well distributed. There are many careless statements made which are largely responsible for the "under-surface unrest." People who own their homes, have many other luxuries, and can provide college training for their children, can well afford to support the Church. Let us remember that there are people in every community who have never been employed, and that present trends have in many instances raised the standards of living of such families. On page 4 of the July 4, 1936, issue of Liberty, there are several paragraphs outlining family incomes. Wealth is a relative term, and should be used advisedly. "Capital" is a term used freely by many unthinking persons, and it is rarely understood that the man who owns a car, which he uses in his business to increase his income, is as much a "capitalist" as the man who invests money in other types of equipment with which to produce income.

Dr. Hugh S. Magill, who was for many years active in the International Council of Religious Education, is now President of the "American Federation of Investors, Inc.," organized "not for profit, but to safeguard the interests of citizens and institutions having investments in recognized American Industries." The fact that there is a place for an "American Federation of Investors" for the purpose given above is ample proof that much of the "capital" with which recognized American industries are carried on represents the modest savings of persons in all walks of life in all average communities, in other words, your and my savings and those of our church members.

#### When You Write Be Brief

Sir: Hearst said recently: "Anybody who can think, can write. It does not take much

practice to put thoughts into words."

Because Hearst is a "big" man, these false words of his were unduly quoted.

Writing is a gift. One who has not the gift of a writer, cannot write, though he soak his head in hellebore.

Thinking does not make a writer. True writers will agree that their best thoughts come to them without thinking.

Ideas come from God. But the art of writing is in man's power. And it takes many years of practice to write well. Good writers—Hearst not included—know that dynamite is hidden in an "a."

The great Pascal wrote to a friend: "I am sending you a long letter, because I have no time to write a short one."

Since the invention of printing, the world has been inundated by a second deluge, the flood of words.

When parchment was costly, and men wrote by hand, words were weighed in a balance. The husks and chaff of thought were discarded, and only the meat of thought was packed into words.

But now words are shoveled into the presses like sand and gravel. They choke the mind by sheer volume and mass.

The supreme art of authorship lies in brevity: brevity, not of ideas, but of words. It is far better to express one idea in 10 words, than to employ ten thousand words to express no idea at all.—*Charles Hooper, Coeur d'Alene, Ida.*

### Vitalize the Church Library

Pastors who designate Library needs in the Annual Budget for the Church, and devote specific offerings toward the maintenance of a vital library, find that parents and young people gradually form the habit of looking to the Church for reading matter that will develop moral and spiritual growth.

In planning for the building or re-building of the library, these facts should be born in mind:

1. All members, young and old, require recreation and amusements, and reading matter to guide these pursuits should be freely provided. Among available magazines and books, there should be a guide toward desirable Motion Picture selection.

2. The reading habit must be instilled and fostered, particularly in this day of Radio News Service, and Christian leaders must devise means of calling attention to desirable books and magazines, and create the actual desire to read books of real worth. This may be done through Book Sermons, Reading Clubs, or excerpts used in building news bulletins.

3. Avocational pursuits and hobbies are often a result of Library Center programs, and may develop into the link that holds the young to the Church.

### Vacation Opportunities

Let us plan NOW to take advantage of the educational and inspirational opportunities offered by full term summer schools, or the short term lecture sessions offered at various places over the land. Acquaint yourself with the facts regarding summer terms at—

Winona Lake Conference, Winona Lake, Indiana.

Auburn Theological Seminary, Auburn, New York.

Union Theological Seminary, New York City.

McCormack Seminary, Chicago, Illinois.

Lakeside Summer Conference, Lakeside, Ohio.

International Bureau for Religious Music, La Jolla, California (Summer).

### Bible Study

According to the Associated Press, 18,434 Virginia high school students were recently questioned regarding Biblical facts. Sixteen thousand could not name three prophets of the Old Testament; twelve thousand could not name the four gospels; ten thousand could not name three of the disciples.

Most of us can find myriads of reasons for this deplorable condition, but finding the reasons will not help matters—UNLESS we decide to do something about it. If study of the Bible is made attractive enough to win people back to itself, the condition will soon be remedied. Dr. Wilbert E. White, Biblical Seminary, New York City, offers help on this very problem. The Wm. A. Wilde Company, Boston, has many helpful plans that are effective and inexpensive. The Standard Publishing Company, Cincinnati, specializes in this feature of Religious work.

### Illustration Details Wanted

Several months ago I heard a speaker use a fine illustration which I would like to have. I can recall the main ideas of it but I would like to have the detailed story—the names, etc.

I think it was an incident in Munkacsy's life. The artist had painted a great picture and sold it at a big price and the buyer in addition endowed the artist for the rest of his life in the expectation that the artist would further paint great pictures for him. Instead the artist knelt down before this picture of nights and said: "Thou art my masterpiece, I can do no better," etc.

Could you give me the details—especially the name of his benefactor and verify the story?—*S. C. Blumhagen, Pastor, Community Church, St. Lawrence, S. D.*

### The Mid-Week Service

Why not try a "Conversation" service, based on Scriptures in your mid-week service? The leader uses the method of Socrates, asking the people questions, and leading the people to

give answers from the Bible. The blackboard can be used helpfully, by listing on it an outline of the subjects to be discussed. They can also be printed in the church calendar the Sunday before.

Ask the people to use only Scripture for their questions and answers. A few people might be "primed" in advance, to start the service off.

Any minister can add to questions such as these:

"Whom do ye worship?"

"Who do men say that I am?"

"Whither goest thou?"

"Where may God be found?"

"Who may be saved?"

"What is true religion?"

—Gordon W. Mattice.

### "For Better, Not for Worse"

Establishing the FAMILY, the bulwark of the Church and of the Nation, is one of the grave privileges of the ministry. The actual marriage ceremony is only a minor portion of the enterprise. It is important that the pledges of love, loyalty, and cooperation be made in a proper environment before an authorized representative of the church and the Community, but it is highly more important that the parties to the pledges understand their meaning and import, and what is involved in fulfilling them to their own advantage, the advantage of the children entrusted to them, and the advantage of the community and nation.

Seminary training on this phase of a minister's privileges as the spokesman of the Church and Nation is meager, and while many ministers gradually evolve plans for instructing the contracting parties, the degree of instruction as well as the phase of instruction depends largely upon the individual ministers. Some ministers follow up the contracting parties from year to year, in an effort to assist in guiding the homecraft. However, there are many hundreds of marriages performed by ministers in good standing, where neither of the contracting parties is known to the minister, and the "Amen" and handshake of congratulation concludes the contact.

Space does not permit the discussion of the advisability of declining such requests for the service of the Church, where little or no heed is given to the actual meaning of the ceremony, and it is probably useless to mention the flagrant lack of dignity on the part of ministers officiating at ceremonies on motion picture theater platforms as a part of contests, or attention getters, and at household utilities sales contests, county fairs, beauty operator conventions, etc. The divorce rate will continue to rise while such practices continue.

An old adage, "When the Lord hath need of a leader, he raises one up among his fellows," has been made a fact in the volume named

above, "For Better, Not for Worse," by Walter A. Maier, 500 pages, \$2.00. The volume is made up in seven parts, each part made up of chapters dealing generally and specifically with Scriptural marriage. The main divisions are: 1. The Code of Christian Marriage Ethics. 2. Pathways to Purity. 3. Offensive Against Christian Morality. 4. Criteria of Happy Choice. 5. Courtship, Engagement and Marriage. 6. Twin Menaces to Wedded Happiness. 7. Elements of Wedded Happiness.

"For Better, Not for Worse" by Walter A. Maier, is essentially a code for Christian Marriage, and will prove a Scriptural guide to any minister who studies it and uses it as a basis for instruction before the actual ceremony is performed, and a gift of the volume to the contracting couple should insure a wholesome respect for the promises made, as well as an understanding of the Scriptural attitude toward marriage and its attendant responsibilities.

### Church Building, Equipment and Administration

In addition to many questions regarding programs, dedications, sermons, building plans, etc., answered during the past six months, *The Expositor* has supplied catalogs and information to 3371 ministers on items named:

1. Heating equipment.....	175
2. Bulletin Boards.....	113
3. Organs.....	106
4. Pulpit and Choir Gowns.....	82
5. Hymn Books.....	87
6. Sunday School Supplies.....	126
7. Stained Glass Windows.....	107
8. Typewriters.....	204
9. Lighting.....	211
10. Permanent Floor Covering.....	160
11. Children's Sermons.....	270
12. Folding Chairs.....	92
13. Duplicators.....	310
14. Church Furniture.....	171
15. Kitchen and Dining Room Equipment.....	95
16. Cushions.....	33
17. Motion Picture Films and Equipment.....	479
18. Parish Papers.....	80
19. Drama and Pageantry.....	145
20. Bells and Chimes.....	34
21. Book Cases.....	102
22. Cuts and Pictures.....	148
23. Communion Sets.....	41
Total.....	3371

Dr. Elbert M. Conover, Director of the Interdenominational Bureau of Church Architecture, says, "We are terribly busy with Church plans and correspondence, indicating great increases in Church Building."

Dr. Conover will be glad to help you with your building plans. Your questions to *The Expositor*, will be placed on Dr. Conover's desk for attention.

## MOTION PICTURES IN THE CHURCH

"Travel and health films lead the educational field in popularity with pictures on the basic industries a close second, and the American home running third," says Alfred L. Frederick, director of distribution for the Motion Picture Bureau of the Y. M. C. A.

"Since we distribute yearly over 100,000 educational films, on more than 1,000 different subjects, averaging 2,000 films per week rushed by Railway Express to churches, clubs, schools, and other community groups we have a constant check, not only on present popularity, but on changing tastes in every section of the country," Mr. Frederick said.

"Considering the country as a whole, travel and health pictures are most popular, comprising about 35% of the total. These pictures range in subject from exploring the Antarctic to slow motion pictures teaching the technique of different sports.

"Second in popularity are films dealing with the basic industries of steel, cotton, rubber, lumber, etc., and showing every step from the making or gathering of raw material to the creation of the finished product. In dealing with steel, for example, we begin with the mining of the iron and end with the step-by-step construction of the George Washington Bridge or the Empire State Building. Such films on basic industries comprise about 25% of our list. Films in the first and second popularity groups are in such demand that many of them are booked a year ahead. When we re-

ceive them they are at once re-wound, rushed to the nearest Railway Express office and within a couple of hours are on their way to the next booking. But even with such rapid distribution of our more than 100,000 films, we are able to satisfy less than half of the huge demand.

"Pictures dealing with the home and home-making are third in general popularity, comprising about 10% of our list. These deal with a host of subjects from the meat and canning industries, food preparation, electrical and mechanical equipment, furnishings, hangings and carpets, to house building and interior decoration.

"Sectional popularity, however, is quite a different thing. Two of the most popular pictures we ever distributed, dealt with newspapers. One, called 'A Day with the Sun,' dealt with one hundred years of development of the New York *Sun* and was one of the most popular films every distributed in the Northeast. Another, entitled, 'The Chicago Tribune,' showed the service which a great newspaper render to the community. This film reached the highest popularity in the Middle West.

"The most striking change in taste in the field is that registered by school children. Formerly they required stories in their films. Today stories are out, and school children are demanding clear and concise information on practical subjects.

"The least popular films are the highly technical ones prepared for groups of special students."

## CHOIR AND CONSOLE FOR AUGUST

### PRELUDE

Andante Religioso	Smith
Prayer	Guilmont
Berceuse in A	Delbruck
Album Leaf	Granfield
A Summer Evening	Kinder
Awakening	Engleman
Berceuse	Kinder
Andante in G	Loud
Au Convent	Bordoni
Larghetto	Mozart

### OFFERTORY

Reverie	St. Claire
Romance	Gillette
Prayer	Calkin
Andantino	Faure
Vesper Melody	Adams
Forest Vesper	Johnson
Nunc Dimittis	Kinder
Chanson Triste	Tschaikowsky
Nocturne	Chopin
Even Song	Martin

### ANTHEM

He Leads Us On	Voris
Owe No Man Anything	Nevin
In God We Trust	Mana-Zucca
Vesper Prayer	Diggle
Sheep And Lambs	Mackinnon
God, To Whom We Look	Chadwick
Eyes Of The Lord	West
Lord Is My Light	Allitson
O Give Thanks	Groton
Breathe On Me	Wheeler

### POSTLUDE

Postlude	Battman
March Romaine	Gounod
Festive March	Teilman
Prelude in G Minor	Rachmaninoff
Temple March	Lyon
Duke Street	Whiting
Grand Chorus	Roberts
March	Clark
Postlude in D	Lemmens
Postlude	Donahoe

# T H E P U L P I T

## HE WENT HIS WAY

• CHARLES HADDON NABERS

A FAVORITE New Testament definition of Christianity is The Way, and of Christians, The People of The Way. The Way is His Way.

Pertinent therefore the query roused by the incident in Nazareth when the public ministry of Jesus is inaugurated. After a testing of motives and methods during the forty-day sojourn in the wilderness, and a period of preaching and teaching in Galilee, Jesus returns to Nazareth, His old home town.

With a few strokes of a deft pen, Luke describes the sequence of events: the service of the synagogue on Sabbath, the leadership of Jesus; the reading and the application of the prophecy; the rejection of the Messenger, the attempted stoning. The keen insight of genius, so apparent in this Gospel, sums up the incident in the sentence: "But he passing through the midst of them went his way." What is His way?

### *The Way to Nazareth*

His way led to Nazareth. Nazareth was His home town. From the babyhood days when the family returned to Palestine after the death of Herod the Great, Joseph and Mary and Jesus had lived in Nazareth, a little village clinging to a Galilean hillside, looking down upon the Plain of Esdraelon, site of the Battle of Armageddon. Jesus returns to witness before those among whom He grew to maturity. Among the men and women in the synagogue were those whom He knew as boys and girls in colorless gowns who often met at the well at the foot of the hill, and with whom He played games in the narrow lanes between the stone huts. His Way included the proclamation of the Kingdom of God to those bound to Him by ties of long acquaintance common interests created, and common environment, constant association. If His Way is our way, we also travel to our Nazareth, to witness among those bound with us in the same bundle of life, business colleagues, social intimates, kinsfolk, and neighbors on the street. He came to Nazareth with news of God's love for men.

### *The Way to Worship*

His Way led to the Synagogue. "As his custom was, he went into the synagogue on the Sabbath day." What need for Him to go to a dim, dreary synagogue for worship? The Son of God carried His own spiritual atmosphere.

[ "Jesus, passing through the midst of them, went His way." Luke 4:30. ]

Wherever he stood was a temple, God's finest and greatest! But He walked within the little stone synagogue of Nazareth on the Sabbath, "As his custom was," as He had been doing with Mary all the years of sojourn in the town. Happy the mother who sits in the house of God with her children beside her! Happy the son whose mother inculcates in him such habits! An historical book in the Old Testament depicts a king who fostered religion in the nation, but set no example of worship, and the record ends, "the people did wickedly." The Christian church cannot be long maintained in a nation or life without the spiritual fertilization of regular worship in a house of God. His way was the way to the Synagogue, to worship as a regular habit; such must likewise be the way of His followers. As the pilgrimage to Mecca builds and sustains the spirit of Islam, a regular Sabbath pilgrimage to church builds and sustains the spirit of Jesus.

### *The Way to the Word of God*

His way led to the Word of the Lord. In the synagogue when He stood to read, there was delivered unto Him the scroll containing the prophecy of Isaiah. When He opened the roll, He found where the prophet preached the acceptable year of the Lord. I do not think He had any difficulty in finding the place in Scriptures He desired to read. A pathetic sight to see men groping around in the Bible trying to find a passage to which they are asked to turn. Jesus knew the Word. We should know it to bring forth from its pages divine truth for personal help and for aid to others. One of the goals for the Southern Presbyterian church during the Diamond Jubilee year was to read the entire Bible at least once. Charts to guide in this reading are furnished by every Presbyterian minister on request.

Knowing the Word is not so simple as just to be able quickly to turn to a given passage. Jesus knew its application to human life, and was ready to make that application. The Word of God differs from every other Word in this supreme respect: Here is a message to be used as a guide for living.

### *The Way to Danger*

His way led to danger. The interpretation Jesus gave Isaiah's prophecy in the Nazareth synagogue startled and enraged the listeners.

The opening of God's way to evil men usually startles and enrages. When Raymond Lull went to North Africa eight centuries ago to preach love to the Moslems, the bigotted followers of the Arabian prophet were so enraged that Lull became a martyr. In a story credited to Margot Asquith, she asked a tramp: "How do you decide which way to tramp?" Plodding Pete answered: "I always turn my back to the wind." Margot replied: "That's what made you a tramp. If you had courage to face a wind, no matter how biting it blows, you would stop being a tramp and become a man." "The high soul climbs the high way." The Christian is not blown by the wind, but faces it, braving danger delightedly, unrestrainedly.

To interpret Isaiah as Jesus interpreted him in Nazareth brought danger to Jesus. They tried to stone Him to death on the hill. But to fail to interpret Isaiah would bring spiritual danger to Nazareth. To interpret the Gospel aright may endanger your business success or social standing. It may drive off customers, and stop social invitations. But to fail to make this interpretation will endanger life itself, spiritual life. From the hymn we sing, "I would be true, for there are those who trust me." Motive high, but not motive highest. "I would be true, because I cannot be false to truth, to Jesus, the incarnation of truth." Being true to Him sends one to the brow of many a hill where stand multitudes with stones they are eager to hurl, but better to feel the stones than to feel the sting of harder blows which fall when one is false to truth, and to its Author.

#### *The Way to Universal Dominion*

His way led to universal domain. Beyond Nazareth He saw Sidon. Beyond Galilee He

glimpsed Syria. To make Christianity provincial, to make it cover only a portion of the world, is to slay its essence. To make it provincial personally, to make it cover only a portion of one's life purpose and program, is to slay its essence. The domain of Jesus is all the world—that is the justification and compelling force for world-wide missions. The domain of Jesus is all the life—that is the justification and compelling force for complete consecration.

He went His way, passing through the midst of them. He passes through the midst of indifference. He passes through the midst of folks who have signed their names to the roll of His church, but have later signed themselves to selfishness and sin. He passes through the midst of sticklers for the minutiae of the law, and neglecters of weightier concerns, through expert confessors of other people's sins, while sending up a smokescreen to cover their inconsistencies and omissions.

He passes, turning neither to the right nor to the left, through the midst of them. They sought to do Him harm; they only harmed themselves. On his way He went that morning; on His way He goes today. If we walk with Him, we must walk His Way.

John Oxenham writes:

"To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between, on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go."

## IN A SUMMER HOUSE

• CLARENCE EDWARD MACARTNEY

AS the king lay dead in the summer house, which he had built for his ease and comfort, but which proved in the end to be a trap of death, so there are multitudes who receive mortal injuries to their spiritual and moral life in the summer. We speak, then, of the sins and temptations of the summer time, what they are, what they can do to the soul, and how they can be escaped.

One peril of the summertime is the omission and neglect of public worship. The soul was made for God, and therefore thrives in fellowship with and worship of its Creator. Perhaps in the regularity of worship and in its familiar atmosphere, we do not always appreciate the immense advantages of divine worship. "The Lord is in His holy temple," as the

[ *The Sins and Temptations of the Summer.* ]  
Judges 3:20-24

prophet Habakkuk said, "let all the earth keep silence before Him." And as the prophet, Haggai said in hardly less noble speech, "In this place will I give peace, saith the Lord of hosts." With such thoughts as these we ought to enter the church and engage in the act of public worship.

There are many Christians who may be described as seasonal Christians; that is, they worship in the church in winter, but not in summer. That is better than not at all, but it is far from the best. The inference would be either that the devil takes a vacation in summer, or that by worshipping in the winter we store up enough spiritual energy and power to carry us through the summer. A Presbyterian business man on a recent trip in company with

some Catholic young men told me how when Sunday came their first thought of a stopping place was to be in a town or hotel where they would have easy access to a Catholic Church in order that they might go to mass. To many Protestants their religious duty and the place of worship would be the last and not the first thought. The destroyer of souls likes nothing better than for a soul to quit even for a season the worship of God in the church. No matter how lightly or formally the attendance might be carried out, or how half-hearted the worship, it builds for the time being, at least, a wall of defense about the soul.

Then there is the peril of summer friendship. Beautiful, helpful, fast and abiding friendships have been formed in the summertime, friendships which shall endure through all time. But other friendships also have been formed, friendships which are dangerous, others which are damaging, and some absolutely ruinous to the soul. On the part of one or the other, Christian habits, principles, and convictions are hid, compromised, or completely abandoned, and all for the sake of a friendship which promises much for the moment, but in the end gives nothing but unhappiness and disillusionment, and perhaps misery and shame.

Friendships and contacts are, of course, preliminary necessities to abiding relationships. But many of the marriages based on the summer friendship end in disaster. Marry in summer; repent in winter. All the time we see something of and have to deal with that kind of repentance. Thus many are slain in the summer house of an idle friendship which thinks only of the pleasure of the moment, and nothing of duty or of God. The bond of union between two lives should be Christian faith and mutual respect for that which is highest.

Another peril of the summer is the tendency toward a let-down in moral principle and habit. It may seem strange, yet it is undoubtedly true that people will do things in summer away from home, outside the regular routine of life and duty, that they would not do at home and in the midst of their regular life. Teachers tell me that the moment the change to daylight saving time is made in the schools there is a perceptible let-down in the habits and life and study of their pupils. Certainly it is true that there is something in human nature which has a tendency to adapt itself to and conform itself to the soft winds and the easy life of the summer.

Popular forms of gambling now obtain all over the country, and in every place of amusement in every resort and on the ships on the high seas. The time was when youth were counseled that every form of gambling was dangerous, and that it had in it the seeds of corruption for human character. There is no doubt that this is still true. Yet the habit

grows by leaps and bounds. All kinds of chances and lotteries. The imagination of the clerk, or the housemaid, or the factory hand is stirred by the account of huge winnings on the part of some youth who has bought a chance on one of the English horse races. But what is not published is the number of those who threw away their money and got nothing in return. What is not published is how the money invested was taken away from wives and little children. Lady Luck has her thousands of devotees in every walk of life today. It is the duty of the Christian believer to testify against this evil; one of the chief agencies for the corruption of character.

The truth is beginning to come out about the noble experiment of repeal. There has been no abatement, but rather a great increase in the evil of intemperance. But the danger now is that no voice should be lifted against the dangers and perils of liquor. These dangers have not changed or disappeared. Man's nature has not changed, and the effect of strong drink upon the human system and upon the souls of men is just as blighting as in the past. In summer more than in winter, people out of the regular order of life, at the resort, and the hotel, on the ship, are invited to drink; and often, for the sake of going along with others, they do what they would not think of doing at home. The Christian sentiment against drinking must be reawakened and reorganized, for nothing else will save the nation; and, what is still more alarming, save the Church itself from the deep damnation and curse of strong drink.

Of another king in this iron age of the Judges, who was assassinated in his sleep, Sisera, we read that he was killed by a woman who brought him butter in a lordly dish. This has often been taken to represent the dangers of indulgence and ease and summer indifference to moral principle. Men are slain off their guard in the hour of moral relaxation. Not only is it for our own welfare, but for the good of truth and the cause of Christ, that in the summer time we do not as all others do. Every Christian has a great opportunity in the summertime to witness to the Kingdom of God. Walking once over the ruins of the best preserved of all Roman coliseums, that at Nîmes, in the South of Spain, I came upon two gentlemen from Cincinnati. The coliseum at Nîmes was to be used on the following Sunday for a bull fight. These men had just come out of Spain. I asked them if they had ever attended a bull fight in Spain. This one man said that the others in his party had, but that he himself had not gone, although the excitement and the unusual spectacle tempted him sorely. But he was the teacher of a Sunday School class in a church in Cincinnati. He said I would not think of going to a ball game in Cincinnati on Sunday. Now simply because I am in Spain and away from friends and ac-

acquaintances and from the routine of Christian duties, I will not go to a bull fight on the Lord's day. That was well said and well done. It had its influence upon me. It must have had its influence upon the others of his party.

God is the Author of all seasons. "The day is thine; the night also is thine. Thou hast made summer and winter." In all seasons let us honor Him in our faith and in our life. Any summer experience or trip, no matter how interesting in travel, fascinating in friendships, or exciting in adventure which leaves the soul with a smudge or a scar on it is a poor investment.

## THE VOICE OF JESUS

• MILTON B. CRIST

TRAVELERS returning from Palestine tell us that beneath the streets of the Ancient City of Schechem there are rivers flowing. During the daytime it is impossible to hear the murmuring of the water, because of the noise of traffic and the shouts of tradesmen, endeavoring to sell their wares. But when night has fallen upon the city—when the clamor dies away, then you can hear the music of these hidden rivers.

In like manner The Voice of Jesus is lost in the noise and bustle of everyday life. The whirl of machinery—the backfire of the automobile, and the hum of rubber on smooth concrete—the shouts of newsboys announcing the latest murder or robbery—the rumble of the street cars—all the noise of modern life seem to be working in conjunction toward the elimination of The Voice of Jesus.

Yet in the quietness of the inner sanctuary the heart of mankind still hears the music of that Voice. Perhaps while standing on some mountain peak, or in some valley, "beside the still water"; or by the shore of some broad river; perhaps it is in a small boat with only the lapping of waves and the glory of a sunset around you; or maybe in the quietness of night while lounging in your easy chair beside the fire that The Voice of Jesus speaks, and if you are listening you will hear. For surely we may hear that Voice today just as clearly and distinctly as did a woman one day at The Well of Jacob, just two miles from the city of Schechem. You remember how Jesus had stopped by the well to rest and refresh himself. How he made conversation with a woman who had come to draw water, and in the course of that conversation Jesus said: "Whosoever drinketh of this water, shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst. But the water that I shall give him, shall be in him, a well of water springing up into everlasting life." The Voice

After all, that is the one question whether in winter or summer, whether at the beginning of summer or at the end of summer, the salvation of the soul. If one must make that confession, we are not saved, at the beginning of the summer, then no summer experience can be truly blessed to the soul. If one must make it at the end of the summer and must say, "the harvest is over, the summer is ended; and I am not saved," then the summer has been a complete failure. Nothing else matters but the salvation of the soul. The prophet said, "The harvest is past, the summer is ended; and we are not saved."

["For they knew His voice." John 10:4.]

of Jesus still invites you to drink deeply at the well of eternal living. Have you heard that Voice?

*Comfort and Encouragement.*

*"Come unto Me all ye that labor and are heavy laden—I will give you rest."*

This is no idle invitation. This is the sincere invitation of a man who has found the answer to the craving of His own soul and wishes to share it with all mankind. Jesus had discovered the secret of eternal living. In spite of labor, in spite of burdens heavier than you and I can even imagine, Jesus had within himself that "Rest," that "Peace" which far surpasses the understanding of man. To the millions of unemployed, to the homeless—the hungry—the sick—the loneliness—the weary—to all the sufferers from injustice The Voice of Jesus is today calling:—"Come unto me . . . I will give you rest." Have You heard?

Do you remember one day Jesus was teaching in the home of a friend. How the entire house was filled with eager listeners until the crowd overflowed into the street, and it was impossible to make your way through them. Down in the next block there lived a man who was "sick of the palsy" and when he heard that Jesus was in the neighborhood, he had four friends carry him to the Master. So great was the crowd that they could not get in, but he was determined and his friends carried him up on the roof by the means of an outside stairway. There being no skylight they tore a hole in the roof. The sick man gained his objective. Jesus looking deep into the soul of this man saw a need that was far more fundamental than physical health, and leaning over to look the man straight in the eye He said—"Son, thy sins be forgiven thee." Imagine the disappointment of the four men who had gone to all the trouble to get their neighbor to Jesus. They had brought him there to be healed. And now they heard the Voice of

Jesus say—"Thy sins are forgiven thee." This statement was in answer to a look of conviction and faith and hope that He had seen in the eyes of the sick man as he listened to The Words of Life, as they fell from the lips of The Master. That Voice still speaks today. Have you heard it? Has the music of the words, "Thy sins are forgiven thee" fallen upon your heart?

In another day Jesus was going into a city called Nain. As He approached the gate he could hear the weeping and wailing of professional mourners. A mother was making her second trip to the city burial ground. She had gone that long way before behind the body of her husband, but on that journey the hand of her small son comforted her. Through her grief shone the sun of hope for she still had her son. But today no comforting hand rested in hers. She was alone. Her only son was dead. Jesus speaks to her and the well of sympathy that is His heart goes out to her. Perhaps he put his hand in her hand and with all the Faith and Courage and Hope that was at His command he said: "Weep Not" . . . This was not a command to cease her crying. It goes deeper than that. Tears are but the outward expression of an inward emotion. Standing side by side with the Woman of Sorrow Jesus, through His voice, carried to her a message of life after death, a trust in God our Father who loves.

#### *A Call to Duty.*

One day shortly after Jesus had been baptized by John in the Jordan, word came to him that John had been thrown into prison. Jesus was at the time living in Capernaum. He had been spending long hours by the sea shore talking with two fishermen as they mended their nets. But the day of action had come and so He made His way down to the shore where Peter and Andrew and their father were washing and drying their nets. Across the water that morning went a strange message. "Follow Me I will make you Fishers of men." The simple narrative states—"they left their nets and followed Him." They heard The Voice of Jesus and recognized the challenge to service. From that moment Christ and Peter became inseparable. Side by side they trudged many a weary mile. Side by side they enjoyed many a wonderful sunset and sunrise too. At Philippi Caesarea it was Peter's voice that lead all the rest. On The Mount of Transfiguration, Peter was there. In the Upper Room the impulsive Peter first refusing to let Jesus wash his feet, later cried that he might be washed from head to foot. In the Garden Peter slept, yet when the soldiers arrived he was ready to fight. Even in his denial Peter was trying to stay physically close to his beloved Master. But it was at Pentecost, the birthday of the Church of Christ, that Peter rose to the heights prophesied for him by Jesus when He gave him

his name. There he preached with power. There he became a cornerstone in the building of a New World. All this because he heard The Voice of Jesus saying, "Come . . . I will make you fishers of men."

The last message that Jesus spoke has been ringing across the years—"Go ye into all the world and preach my gospel." In all ages and all countries. His disciples having been doing just that. In the mountains of Tennessee and Kentucky; in the wide wastes of the west; in the slums of New York and Chicago a great army of consecrated modern Peters and Pauls give their all in the name of Him who gave His all for us.

Perhaps the great challenge that the Voice of Jesus makes today is for us to live the Christlike Way. To live it every day in what ever situation we may find ourselves. Whether in the store, the school, the factory, the mine, or on the farm to so live that we may hear The Voice of Jesus saying, "Well done thou good and faithful servant, enter". . . "Come unto Me, all ye that labor and are heavy laden, I will give you rest."

## JUNIOR PULPIT STANDERS TOGETHER

• ARTHUR P. VAUGHN

Japanese Sunday schools have Christmas programs and treats for the children very much like those we know in this country, for American missionaries started the Sunday Schools and taught them the Christmas customs.

On Christmas eve the room or hall is packed, for interest and excitement have been growing for weeks, as the children have been practicing their parts, and helping with the decorations. Everybody is wearing his best kimono, and sitting, crowded close together, on the fine soft mats that cover the floor. The Christmas songs you love are sung, the words sounding very strange, of course, but the tunes just as you have always used them. Recitations follow, and dialogs, and brief simple plays in which the small actors repeat their lines and do their parts with charming enthusiasm.

At sometime during the program two or three Christian children crossing the stage are telling each other how much they enjoy their Bible stories each Sunday, and most of all this Christmas story of the Child Jesus. Then one suddenly remembers that his best friend, Ichiro, is not here at the festival tonight. He certainly must go right off and find him and bring him, so that he can hear the story of Jesus, and the songs, and learn to love the Lord Christ, for Ichiro is not yet a Christian. The other players decide that they too must go and each bring his special friend, his *tomodachi*; so off they go, in different directions, finding a way through the audience packed in

so closely one would think no one could pass. After a few minutes one youngster reappears through the door, leading his *tomodachi* by the hand, back through all those kneeling people to the stage. There he tells Ichiro what Christmas means, and the difference it makes in the way we live, when we are really Christians. The others are weaving their way toward the stage, leading their friends, and they too are telling them some of the simple ways of living for Christ. These newcomers begin to ask questions; the others try to answer them. If one can't find the right answer the others help him. It becomes a very interesting round-table discussion of how to begin to be a Christian. And the reason this number is on the program is that there are many out in the packed room who are not Christians, who may be hearing the Christmas story for the first time, who may be wanting just the simple facts about Christlike living that these boys are telling their *tomodachis*.

*Tomodachi* is a two-part word; *tomo* means together, *dachi*, one who stands; one who stands with you in trouble, in need, in danger, as well as in your pleasures and successes. One you are ready to stand by and support in the same way, sharing your life with him. Standers-together; friends.

If Jesus is really precious to me, if He helps me over the hard places, in disappointments, temptations and bad tempers and wicked desires, then there is nothing so important that I can share with my friend, nothing by which I can so greatly help him, as by leading him to Christ—just as the Japanese children on Christmas eve tried to help their *tomodachis*.

That is the way Christlike living spreads, in our land, in mission lands, everywhere, and at all times. Back in the very beginning that was the way the first disciples came to Jesus: Peter was led to Jesus by his brother Andrew, Nathaniel by his friend Philip. John 1:40-46.

## THE EGRET THAT WOULDN'T QUIT

• ARTHUR P. VAUGHN

Long chains of tiny islands or keys guard the lower coast of Florida along the gulf. They are covered with thick tropical jungle growth of mangroves, and edged with beaches of golden sand where the surf sweeps in from Tortugas and Yucatan. There the snowy egrets make their home, nesting in the tangled mangrove tops, feeding morning and evening in the upper edge of the tide wash. Egrets are fascinating neighbors when unmolested, and I have spent many a morning sitting in the cool breeze on my porch looking over the sea, watching their skill at fishing.

Last summer one young egret took his breakfast regularly along shore at the foot of a fishing pier that runs out into the gulf. Before sun-up one morning he flew in as I was standing there beside the pier pilings, and at once

began darting here and there in the shallow sheet of foam flowing over the sands, nipping up minnows and sand fleas in his long needle-pointed beak. One flash of silver as he drew the tiny shiner from the water, one twitch of his head, and it was gone down his gullet. He was very expert. Often his dashes brought him within a dozen feet of me, and I watched him fascinated. The motions of his beak were like a magician's, too rapid for the eye to follow. But the gauzy mantle of plumes that rippled down from his shoulders and spread like lace over his breast was radiant as a mesh of jewels—egret plumes such as glisten in clusters on the emerald-embroidered turbans of maharajahs and atop the tiaras of the ladies in Great Britain's court receptions.

After an especially long dash through the foam, on a track as jagged as a flash of lightning, the egret drew up a pin-fish, three times the size of his usual shiners. He tossed it in the air, caught it headed into his throat, and tried long and desperately to swallow it. But failed. He rested a moment, considered, then attempted again to down it, and failed again. The fish was twice as broad as the width of his bill at its base. "You can never do it, boy," I said softly, "it's impossible." But the little egret didn't know it was too big for his capacity. He changed ends and tried to swallow the fish tail first. He dropped it into the water and retrieved it. He made, I suppose, fifty gulping, straining attempts to down it, but it wouldn't down. Between times he would rest, then shift the thing and try again. He was a good sport. He was going to handle it if he could. I would have given up and quit.

How it happened I do not know, but the fish disappeared. I could see it slipping very slowly as a great bulge down the inside of the slender neck. The egret had stuck to his job, had done the seemingly impossible. And it certainly filled all his needs. He marched slowly up on the dry sand, gazed at me, gazed up and down the beach, and preened himself, straightening his mantle of plumes with his beak, and tidying the lace on his breast. Then he launched into the air and winged slowly down the coast to his home in the dusky mangrove jungle.

All the time he had been worrying that pin-fish a bit of doggerel had been teasing my mind—

"Tackle more than you can do; then do it.  
Bite off more than you can chew; then chew it.  
Hitch your wagon to a star, sit tight, and there you are."

For youngsters, egret or human, that is the way to swallow pin-fish, and to get to the stars, to win the highest goals of life.

When you fail, keep on trying; it will develop new skill, will stretch your capacity, will call into use new ability that you never knew you had.

Sometime or other you are going to meet such an emergency—everybody who is worth-

while does. It will be a real show-down, whether you can lick failure and disaster and win out, or whether you are just a little too weak, lack the last ounce of hang-on endurance, and are wiped out and done for. You must be prepared, have all your abilities trained and in command; then, when that test comes, call up every reserve, every ounce of strength, every bit of talent that you have, and never give up.

Long ago Jacob fled by night from his home to escape dishonor for having deceived his father, and the vengeance of his brother Esau whom he had defrauded. He hid for twenty years in a distant country. Then, returning, he learned that Esau was riding to meet him with a troop of desert warriors, and he was desperately afraid. His conscience troubled him. All night he prayed. He wrestled from dark to daybreak with a strange visitor. The stranger asked to be released, but Jacob held fast. This matter must be settled, and settled right. Old wrongs must be cleared up if his life was ever to be a success. So Jacob met his test. There in the dawn the Man he had struggled with gave him his blessing and a new name, Israel, "for thou hast striven with God, and hast prevailed." Ever after Jacob bore that name with honor and gave it to his children, who became a great nation. Gen. 32:24-28.

## A WORSHIP SERVICE

### • MRS. GORDON W. MATTICE

*(This service of worship was used with much effectiveness for a young people's opening service.)*

Call to worship: "God is light, and in Him is no darkness at all. O, send out thy light and thy truth, let them lead us."

Hymn—"Let the Lower Lights Be Burning."

Prayer—(Based on the idea of light).

The Visual Presentation.

(One of the boys made a replica of a traffic signal, using green, yellow, and red Christmas tree lights. These were controlled by separate switches.)

#### Red Light

As boys and girls we are walking up and down the streets of life and every now and then we come to a crossing where we find a signal light. Did you ever think what these lights might say to us about our religion? Just as we have to obey these street signals, so there are commands to "Stop, Look and Listen." There are words of caution, signals to stop. The red light means "STOP WHERE YOU ARE." Stop what you are doing and think about what Christ would have you do. Sunday is one of the times that we obey this red light. We stop our regular activities and think about religious things. But during the week, this light still shines and must be obeyed. We must take time to pray and read our Bibles.

Jesus calls us to follow Him at all times. Let us now sing, "Jesus Calls Us . . ."

#### Yellow Light

The yellow light means caution; be careful; wait until the light changes or you may get into trouble. During the week there are many forces which tempt us to do wrong. It is so easy to do the mean thing, to say things which may hurt, to copy some homework, to lie, to be disagreeable and uncooperative at home, to be thoughtless of others. While this yellow light is on, let us think of some of the things Jesus said about light which may caution us against going at the wrong time or in the wrong direction.

In Genesis we read the words, "Let there be light and there was light."

In the Psalms we find, "Thy word is a light unto my path."

In Matthew Jesus said, "Ye are the light of the world."

In the Gospels we read, "Then spake Jesus unto them saying, 'I am the Light of the World, he that followeth me shall not walk in darkness, but shall have the light of life.'"

One of our class will now sing, "The Whole World Was Lost in the Darkness of Sin."

#### Green Light

This means Go. This makes us think of the command of Christ to his followers, "Go ye into all the world and preach the gospel to every creature." We can do this first by acting as Christians ourselves, and being so much like Christ that others seeing us will want to know more about Him. We can do it by talking up our Church School and Christian Endeavor so that more will come to these meetings and we can also do it by talking about our Church. We can also study about other peoples in lands where Christ is not entirely known, and having a share in the wonderful work our missionaries are doing. If we obey this green light we will go from our Sunday school today planning to do God's will and follow the one who is the Light of the World. Let us sing together, "To the Knights in the Days of Old. . ."

Concluding Prayer and Benediction.

## THAT SECOND AND THIRD HELPING

### • W. S. RAMSEY

*Scripture: Second Peter, Chapter 1.*

*(Object lesson in temperance. Have two boys seated near speaker, a table loaded with food, full service as though ready for guest. Have a number of suits of clothing, including underwear, hats, shoes for each outfit.)*

This morning we shall read our Scripture lesson later. I have asked John and George to come up here to help me a little, and John's mother provided this meal, which John tells me is just about as it is at home, and George was asked to bring all the clothing he has, and it looks as though he did.

Let us look at John's meal first. John suppose you sit down here as though you were going to eat this meal. What will you have for your first helping? (*Boy says what he wants.*) Well, suppose we put that on your plate, and we'll just imagine that you have eaten it. Of course, you want a second helping, suppose you tell me what you want. (*Boy says what he wants, no coaching.*) All right, but here are some other things put here to eat, you must have some of those. (*Boy answers whatever he wants to say.*) But, my boy, they are here to eat, better take it, or it will go to waste. (*Boy answers.*) Oh, I see, you don't think you should eat what you don't want, simply because it is here.

Now, let's look at George's supply here. George, you have on a fine looking outfit, but here are some more that are for the purpose of wearing. Let's put on some more. (*Speaker picks up clothing, and urges George to put them on. Boy will answer whatever his reactions are.*) What do you have them for, if not to

wear? (*Boy answers, no coaching.*) We understand, they are not all to be worn at one time! That's right, George, these things are all right in themselves, but you don't need them when you are already dressed.

In our Scripture lesson for today, which is a letter from Peter to his Christian friends, he tells them about just such things. Among the special things he wants them to learn is to be moderate in their eating, their drinking, play, in fact in everything they do. Some folks think that we are so different now, that we do not need any of these old rules of life, but John and George here have just shown us that it is not well to eat too much today nor pile on all the things we have at one time. Temperance is just good sense, being moderate in all things, from eating, drinking, driving an automobile to spending money, and we'll find it works as well today as it did in Peter's time. Let us read Peter's letter. It sounds just as if it were written to us here today. (*Read Second Peter 1.*)

# ILLUSTRATIONS

## • WILLIAM J. HART, D. D.

### Able, But Unwilling

John 4:34. "My meat is to do the will of him that sent me, and to finish his work."

A man advertised for a gardener, and received a reply concerning a man we will call John Smith. It said: "John has an excellent knowledge of gardening; he can manage a kitchen garden wonderfully, and an ornamental garden to perfection." Then there was a list of all the things he could do. As the man read the letter, he said: "That is the man for me." When he turned to the last page of the letter, there were only three words, and they were these: "BUT HE WON'T." There are men and women who could revolutionize the district where they live, BUT THEY WON'T.—(E. G. C.)—*The Christian Herald, London.*

### How God Spoke to the Sheep-Farmer

I Sam. 3:9 "Speak, Lord; for thy servant heareth."

A sheep-farmer in the North of England prayed God to make his message plain to him in terms of his own occupation. Soon there went through his mind the following "conversation":

Q.—"Which is your best land?"

A.—"My cleanest land."

Q.—"How do you clean it?"

A.—"Plow it thoroughly, break up the clods, pull out all the weeds on to the surface, burn 'em, and sow with new seed."

Thus was the farmer able to see just what God expected of him.—*The British Weekly.*

### Why President Coolidge Attended the Country Church

Psa. 99:5. "Exalt ye the Lord our God, and worship at his footstool."

President Calvin Coolidge was a regular attendant at Sunday church services. Roy O. West, former Secretary of the Interior, relates that when President Coolidge was on a vacation in the country, pastors of a number of strong churches, with wealthy congregations, urged him to attend their services. He declined, saying:

"I do not shop around as to churches. I attend the church that is nearest. Just now it happens to be a weak little country church, with a young, inexperienced preacher, but it is nearest, and I will continue to attend it."—*Good Housekeeping, February, 1935.*

### Are We Using Life Well?

Rom. 14:12. "Every one of us shall give account of himself to God."

When I was younger, a kind friend lent me £30 unasked, saying he would have it back "when it had ceased to serve me." And years earlier a kinder Friend had lent me Life on the same conditions. I sought opportunities to appreciate the kindness of the one friend, but what of the Other? It is an uncomfortable, inconvenient question.—*Blodwen Davies.*

### Nature's Beauties Seen Anew

Psa. 104:24. "In wisdom hast thou made them all: the earth is full of thy riches."

The *British Weekly* asked its readers to send answers to the question relative to what they had found to be useful "traveling companions." A Scotsman won the award with the following reply:

"A small, inexpensive pocket magnifying glass, folding into smallest compass in glossy case of tortoise shell, is my constant joy as travelling companion. When Nature's treasures are viewed through its powerful lens, such unexpected beauties are revealed that one involuntarily exclaims, 'The Hand that made them is Divine.'"—*The Methodist Recorder (London)*.

### Betrayed by Overshoes

Num. 32:23. "Be sure your sin will find you out."

A young man in Wisconsin stole a pair of overshoes, and hurriedly left the residence from which they had been taken before fastening them. Fleeing in the deep snow, his movements were so impeded by the flopping tops of the overshoes that the policeman had no difficulty in tracing him. Thus the stolen articles themselves led to the discovery of the thief.—*The Associated Press*.

### A Garden for the Blind

Gen. 13:10. "Even as the garden of the Lord."

Handicapped persons are receiving increasing attention. The Indiana State School for the Blind has begun, at Indianapolis, a Braille garden, which is said to be the first of its kind. Sightless persons can there read the names of plants and their characteristics in raised characters. This will enable them to pursue nature study with greater ease and keener delight.—*The Christian Advocate*.

### Photographing a Star

Heb. 12:2. "Looking unto Jesus."

Leslie D. Weatherhead reminds us that being a Christian is like photographing a star. The astronomer knows that it is not enough simply to fix the telescope so that light falls through the lens upon the photographic plate. He must remember that the earth is turning all the while. If he wants a good picture, he must continually readjust his telescope. So in the Christian life, the fact that our hearts are focused clearly on Christ today does not mean that they will be equally well focused upon Him five years hence, if nothing more is done about it. A vital Christian experience requires constant growth and readjustment.—*Howard L. Stimmel*.

### Mosses and Lichens

Psa. 30:4. "Thanks at the remembrance."

In winter days my mind keeps turning backward to Summer memories; and I find the multifarious mosses and lichens holding an ever increasing place in my thoughts.

I like lichen and moss, not only for their intrinsic beauty, but also for their conquest of

circumstances. The moss grows greenest in shadowed places, and the lichen sustains itself on the rocks. They symbolize beauty and victory in adversity.

Is my lot hard and uncongenial? Well, if I cannot grow roses and lilies there, at least I can produce lichen and moss, the lowlier, quieter graces. And these are plants of God's garden.—*W. T. Ellis*.

### Rubber in Industry

Ecc. 9:10. "Throw yourself into any pursuit that may appeal to you." (Moffatt.)

A young man just starting with a rubber company said, "Did you ever realize what would happen if all the rubber now in use suddenly dissolved? Every airplane would crash to the ground; every automobile would stop; no big fire could be fought effectively; many industries would collapse entirely." As he went on he pictured a world in chaos through lack of rubber. If your work seems uninteresting, make the discovery of just what would happen if glass, nails, newspapers, or whatever article you help to make or sell were obliterated.—*Ray Giles in The Reader's Digest*.

### Garden Still Brings Her Delight

Song of Sol. 5:1. "I am come into my garden."

I heard recently of a young man who had been in great trouble. His wife had gone blind. While her sun was still climbing the sky, it was blotted from the heavens, and midnight descended before it was noon. Her chief delight in life had been their lovely garden; all her leisure was given to the cultivation of flowers, and no small part of her bitterness arose from the thought that the garden had gone from her forever.

But her devoted husband has tried to give her the garden again, and in a novel way. He has taken up all the plants that were there merely for their looks, and he has replaced them by plants whose chief merit is their smell. Out with the asters and in with the thyme. Out with the peonies and in with lavender. Out with the marguerites and in with stocks, pinks, and carnations. Out with the rhododendrons and in with more roses.

And my last news of that heroic couple is that the wife has her garden again, and her husband has the joy of giving it to her. By another sense she retains her own. Books are closed, and life in the house grows irksome, but spring in the garden is still precious, though the joy of it comes by another way.

That seems to me to be a parable of the way God deals with His aged saints when their powers begin to decay. He finds a secret stair to their soul. He is constant when other joys have fled, and He tells them things He does not tell to us. I am not disposed to dread old age when the saints open to me the treasury of their God-given wisdom.—*W. E. Sangster*.

# CHURCH AND SOCIETY

• J. J. PHELAN, D. D.

## Churchgoing Motives

*I Cor. 11:28. "A man should examine himself."*

In a highly complex society, even churchgoing may have mingled motives. We do not "judge," but prayerfully apply this acid test to your motives. Am I motivated *primarily* and *solely*, in an undying love to Christ; conform to the modes of Custom and Imitation; "set an example" to family and neighbors and to "please" others? Do I go for social prestige, a "big" church, convenient accessibility and "wealthy" membership; to hear "great sermons" and fine music: effect social control and more power: what of "good business"—a kind of Glorified Sales Agency? Or do I go for prayer and penitence: joy of social contact and stimulation: comfort and stimulation; maintain and promote public worship: support religious education, evangelism, missions and other worthy objects? Do I readily take to "marching orders?"

## The American's Creed

*Acts 21:39. "A citizen..."*

Yes, America has a creed! Written by William Tyler Page and passed by House of Representatives (1917): "I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles: freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

## Religious Intoxication

*Acts 2:15. "For these are not drunk, as ye suppose."*

Whether the masses or classes want religion today or not—may be proven both ways. It is self-evident that novelty hunters have always been with us, grasping at new formulas and magical cures for new health, wealth and prosperity. But up-to-date, they have only proven barren substitutes for the "new life" in Christ. A lot of persons can get *emotionally* drunk more easily, on "new thought" and new fads, than others who dope up on liquor, sports, dictatorship or radio gush. The world could use a little more "religious intoxication" today, the original Pentecostal type.

## Artistic Living

*II Tim. 2:15. "Do your best to win God's approval."*

All of us need religion, while a consultation with an accredited social case worker, an expert psychologist or psychiatrist—might not harm many of us. If religion (and we believe that it is) is the art of living harmoniously together with God, society and the world at large, then we should not hesitate in using the Arts and Sciences together with our Bible—in cultivating Artistic Living. But beware of knowledge that "puffeth up."

## Adventurous Living

*Luke 10:28. "You are right, do that, and you will live."*

Never lean so far over that you cannot right yourself up with these Five Points of Jesus: 1. The Universal Fatherhood of God as expressed in an active, all powerful and loving concern and welfare of all men. 2. The Supreme Worth of every individual, regardless of race, creed, color, financial or social status, and as a corollary, the supremacy of man's worth over all customs, laws and institutions of man himself. 3. The Supremacy of the spirit of love as a motivating force to live peaceably with our fellowmen, and to keep one humble and useful. 4. The Development of Personality through unselfish service to all men, to "minister to others rather than be ministered to." 5. The Principles of the Sermon on the Mount as the true Magna Charta for individuals and nations to live by.

## Our Groping Youth

*Mark 4:28. "First a blade, then a head, then fully developed wheat."*

Increasing knowledge of the universe, changing social conditions, inventions, new viewpoints of science and the arts—have most certainly brought a new pressure upon all of us. Too often, doubt and uncertainty supplant faith and confidence. It is not strange therefore, that a Dartmouth student writing in his defense states:

"They say we're atheistical,  
Headstrong, and egotistical,  
And cynics more sophistical  
Than young men ought to be:  
Our doctrines are irrational—  
Or else they are to rational—  
'Just younger-generational'  
Sums up our perfidy.

We get no kick from being bad,  
Our heresies are just a fad;  
We're, candidly, a little mad  
For anything that's strange.  
Though we're not pietistical,  
We're not atheistical—  
There's nothing in it mystical:  
We serve the great god Change."

# BOOK REVIEWS

• I. J. SWANSON, D. D.

## THE UNIFIED GOSPELS

Arranged by John W. Lea, author of a number of useful books on the Bible. National Publishing Co., Philadelphia. 239 pp. Price \$2.50.

It weaves the Gospels into one story, in the words of the A. V. The most extensive account is taken as the basis, and is printed in large type; the additional details are inserted from the other accounts—the shorter ones are printed near by in smaller type. While there will be, no doubt, some differences of opinion as to the chronological arrangement of this book, it will be found of great interest and value to students of the Gospel accounts of Jesus' life and teachings. Sunday school teachers and others of the laity will find *The Unified Gospels* very helpful.

## THE APOSTOLIC AGE AND THE NEW TESTAMENT

By George A. Barton, Ph.D., Prof. of N. T. Literature and Language, Divinity School of the Protestant Episcopal Church, Philadelphia. University of Pennsylvania Press, Philadelphia. 157 pp. \$1.50.

The Bohlen Press, 1935. While Dr. Barton is an accomplished Biblical scholar, he has chosen to treat this topic in a popular way, because he preferred to have a large non-professional audience rather than a small group of specialists. He interested his hearers; and gave them a clear account of the wonderful Apostolic Age, in which the Church was established, became missionary, spread on both sides of the Aegean Sea, witnessed the passing of the Apostles, and institutionalized Christianity. He is a believer in historical criticism. It has furnished much interpretation of the Apostolic Age. Dr. Barton is always ready to give a good reason for his individual viewpoints which differ from those generally accepted; such as, that there were two different Councils in Jerusalem; that the Lucan writings date from 63 A.D. and that the document Q was at least twenty years earlier; and that Paul's case was dismissed by the Court at Rome, owing to the failure of his accusers to appear within the statutory time. He makes good use of "form criticism" but uses it with caution. Its purpose is not to deal with the documents which underlie the Gospels, but to study what shaped the oral tradition of which such documents are the record. The assumption of the founders of this type of criticism is that the traditions were not only gathered to meet certain ecclesiastical or community needs," but were shaped in part by those needs and in part by influences which shape all popular sagas. The change in the faith and worship and government of the church, when these became institutionalized, are found in Paul's writings; and in the Johannine writings. Dr. Barton shows how orthodox Christianity was developed through conflicts with divisive sects. He points out also that the institutionalizing of early Christianity into the Church has proved a blessing. "It conserves the best aspiration and teaching," he affirms, "that the past has achieved, fosters high aspiration, ethical endeavor, and personal consecration in the present, and helps to keep the mind open to the leading of the Spirit into new fields of thought, of service, and of sacrifice for the future, and is indispensable to the best life of man. So, in this providence, God evolved the Church."

## THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

By R. H. Strachan, D. D., Professor N. T. Language and Literature in Westminster College, Cambridge, England. Harpers. 149 pp. \$3.50.

This scholarly volume is a notable addition to the Moffatt N. T. Commentary. It is based on Moffatt's Translation. The aim of this commentary is to bring out the religious meaning and message of the N. T. writings. The N. T. was the literature of the early Church and went out of faith and for faith, and no study of it is intelligent unless this aim is kept in mind. "These are written that ye might believe that Jesus is the Christ, the Son of God." The commentary is written as far as possible for those who do not read Greek. It gives a close reproduction of the original writers' meaning. It describes the power and inspiration of the Christian faith as each of the N. T. writings came to the churches and individual Christians in the first century. Dr. Strachan holds that Second Corinthians is not a literary unit but comes from several sources. This opinion is shared by many other N. T. scholars. That is not of primary importance; but his illuminating interpretation of this Epistle is of great importance to

Christian thought and life. In his exposition of this Epistle, he shows the greatness of Paul's personality, his insight into his relations with the Corinthian church, and his exposition of the knowledge of God's glory in the face of Christ; of the meaning of the sufferings of Christ; of Christ as the fulfillment of the promises of God of the New Covenant; of the Christ "after the flesh;" the Divine reconciliation; and of the pre-existence of Christ.

## THE FACT OF CHRIST

By P. Carnegie Simpson. Revell. 128 pp. \$1.25.

This is a new revised edition of a noted book published early in the present century. On its first publication, it took the religious world of Great Britain and the United States by storm. It is still regarded as an outstanding presentation of the fact of Christ. It is a powerful and convincing argument for the claims of Christianity. Dr. Robert Speer pronounced it as "the core of Christianity." Dr. G. Campbell Morgan called it "a new and forceful statement of the fact and claim of Christianity." It is a vital and powerful presentation of Christ and His teaching. Every minister would profit by reading it.

## IN THE BEGINNING GOD STANDS FORTH

By Henry Orne Hiscox, A. M., D. D. Revell. 201 pp. \$1.75.

A faith-building book. The author unfolds the teaching of the first three chapters of Genesis and demonstrates their validity and value. He illustrates the teaching of these chapters by reference to world happenings. He affirms that "the message of the Bible is final, authoritative, and compelling in its appeal." While modernists are not likely to agree with Dr. Hiscox at every point, they will, we believe, find him scholarly and his conclusions, on the whole, sound.

## A PILLOW OF STONES

By McIllyar Hamilton Lichtler, Minister of the First Congregational Church, Columbus, Ohio. Harpers. 105 pp. \$1.00.

The forty-fifth volume in Harper's Monthly Pulpit. The author is a successor of the noted Washington Gladden, at Columbus. Dr. Lichtler is one of America's outstanding preachers and thinkers. These sermons deal with some of the problems of "life's difficult hours." He is a preacher with deep insight into life. His messages are inspiring. While he is not, like Gladden, a preacher of the social Gospel, mainly, he believes in social reconstruction. His gospel is not merely for a segment, but for the complete circle of life. He speaks with conviction to many in these trying times on how to turn their "pillow of stones" into rest for mind and soul. Great preaching!

## BRIDGE BUILDING

By Herbert William Virgin, D. D., pastor for the last twelve years of the North Shore Baptist Church, Chicago. The Judson Press. 182 pp. \$1.00.

The author is a Southerner, widely traveled; during the World War a regional Y. M. C. A. director; and a successful preacher and pastor. His church has prospered under his leadership. The membership of his church has grown under his ministry, from 450 to 1800. His Sunday School is one of the largest in Chicago. During the depression his church has maintained a full staff and a complete program. It supports three foreign missionaries. The young people's organization has grown from one mediocre group to six societies. His sermons are interesting, practical and Biblical. He has the traditional Southern eloquence. Study this man's sermons—they are getting results; even in print they stir the heart and move to action.

## BLUE GALILEE

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#### ASKING THEM QUESTIONS: PROBLEMS IN RELIGIOUS FAITH AND LIFE

Considered by forty-one eminent scholars, including preachers, professors, bishops, canons and the Head Master of Rugby Schools. Compiled by Ronald Selby Wright, M. A., Warden of St. Giles Cathedral Club, Edinburgh. Oxford University Press. 243 pp. \$1.50. These questions came from boys belonging to the Club and mostly under eighteen years of age. The Warden was surprised to find that his Club boys were interested not merely in "living a decent life, keeping fit, helping others, and all that sort of thing," but he found them eager also to get answers to such questions as, Who made God? If God made everything, who made evil? Is there just one God? How can God be everywhere at the same time? How can God be love? I always thought He was a person. Can you prove that Jesus lived: historically? Where the Four Gospels don't agree, which one are we to believe? If Christ was God, how did God look after the world while Christ was in Palestine? Why did Christ work miracles? In what way is Christ my Savior? How is it possible for us to be like our Lord Jesus Christ? Is there a personal devil? What is sin? Isn't one religion as good as another? And what is the Church? The answers are candid, definite, and helpful. These questions would make interesting topics for sermons.

#### COURAGEOUS ADVENTURES, OLD TESTAMENT STORIES FOR BOYS AND GIRLS

By Laura Hulda Wild, Professor of Biblical Literature, Mount Holyoke College, South Hadley, Mass. The Abingdon Press. 144 pp. Four illustrations. \$1.00. Miss Wild is an ordained minister and was pastor of a Congregational church in Lincoln, Neb. She is a graduate of Smith College and of Hartford Theological Seminary. She is the author of several books of Bible study. She knows what Bible stories boys and girls need, and want. An excellent book. Some of the stories are: Of First Things, The First Patriarch, The Burning Bush, Of the Ten Commandments, Balaam's Ass, How God Spoke to a Boy, The Witch of Endor, and of Elijah, Isaiah, Micah, Jeremiah, Daniel and Jonah; and The Song of the Road, Pictures and Messages.

#### GOD WORKS THROUGH MEDICINE, A DISCUSSION OF GOD'S HEALING FORCE

By Victor Herbert Lukens, Pastor of Trinity Presbyterian Church, South Orange, N. J. Revell. 166 pp. \$1.50.

The author is a graduate of Princeton Theological Seminary. Twelve years later, too broken in health to continue pastoral work, he returned to the Seminary. Doctors promised him only a life of invalidism, but four years later he resumed church work, by the help of God and the doctors. After some years of study of God's healing force in addition to medical treatment, he worked out a theory of God working through medicine. Out of this experience and study, comes this book. It is well worth serious study. "It advocates the view that the believer, when ill, can justify his belief that he can add the power of God to the medicine of the doctor." Mr. Lukens believes, and makes out a good case for his faith, "that the healing force of God is specific, having reality and validity, and that the incidence of disease is due to the actions of the man himself." But no one, he affirms, can escape death. Many readers of Mr. Lukens' personal experience and of his theory of God's healing force, will be helped, when ill, by the author's experience and his theory. A book of value both to ministers and doctors, and especially to sick folk.

#### PASTORAL PROBLEMS

By W. B. Riley, A. M., D. D., President Northwestern Evangelical Seminary, Minneapolis. A Handbook of Sane and Practical Suggestions on Every Phase of the Ministry. Revell. 192 pp. \$1.50.

The author is the well-known, able, and doughty advocate of Fundamentalism. He is a very successful pastor (now in his thirty-eighth year of service) of a great, aggressive and influential church in Minneapolis. One may not agree with all of his theological beliefs but one must admit his notable service to the church and the Kingdom. Young ministers especially, and even experienced pastors, will get valuable help from Dr. Riley's advice—he has a right to offer it, because it comes from a leader of the experience and outstanding success in every phase of pastoral and preaching service. He treats of problems of appointment, preaching, materials for

sermonizing; advertising church services; administering a church service, church ordinances, wedding and funeral services; transacting church business; managing church troubles; the music and musicians; problems of pastoral visitation, of finance, and church organization; the pastor and soul-winning services; and the pastor and the mission problem.

#### CHRISTIAN FAITH AND ECONOMIC CHANGE

By Halford E. Luccock, Professor of Homiletics, Yale University Divinity School. The Abingdon Press. 208 pp. \$2.00.

This is a well-balanced book on a question that is disturbing both to Church and State. The author asserts that our present form of capitalist economy fails to serve satisfactorily the needs of society. He defines capitalism as "a system in which the main productive and distributive equipment is in the form of privately-owned capital and which is operated primarily for the purpose of money-making rather than human use." Judged by Christianity, he holds that the system is guilty of Seven Deadly Sins. These are: (1) So long as profit is the chief aim, the needs of humanity are not being met, (2) Inadequate purchasing power to maintain the machinery of production and keep it going, (3) Appalling waste is involved in capitalist operation, (4) Industrial anarchy, with the rhythm of lean years following a boom, (5) Inciting unchristian motives, (6) It sets arbitrary bounds to the freedom of the individual, and (7) Selfish profit seeking that its practices and procedures make inevitably for war. The fear of identifying Socialism with Christianity, Dr. Luccock intimates, is groundless. He says, "No economic rearrangement can be considered the goal of Christianity or its necessary expression." In his chapter on "Implementing a Gospel of Love," he affirms that the implements required include the social ownership and control of the principal means of production—which does seem a step towards Socialism. He is a keen student of social and economic trends. He does not advocate any political method of implementation—in this he is wise. He ends his discussion on a lofty spiritual note. Winsome in spirit, sparkling in style, keen in analysis, socially-minded but not an extremist, he will persuade many of his readers, no doubt, that his position is sound both from the Christian as well as the economic viewpoint.

#### THE ORGANIST AND THE CHOIRMASTER

By Charles N. Boyd, Mus. Doc., Instructor in Church Music, Western Theological Seminary. Abingdon Press. 99 pp. \$1.50.

Dr. Boyd says the first church service played by the young organist is apt to be a shock to the player as well as to the congregation. To the one who has experienced that shock from the console rather than the pew, in fact to any organist whose experience has not been of lengthy duration, Dr. Boyd's book comes packed with the most practical and suggestive ideas. It is really a valuable guide for any one who is responsible for the music of the sanctuary. The book is neither technical nor concerned with organ playing as such. It considers rather in what manner organ music may be made to harmonize with and add to the service of the church. The organist of a church is an important official of the church whose duties are very specific and whose obligations are genuine. This book is a guide no organist of ambition or concern for the acceptableness of his services may reasonably ignore.

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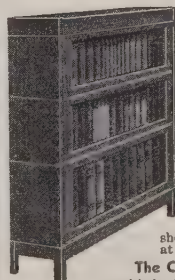
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### GENERAL EVANGELINE BOOTH

By P. Whitwell Wilson. Revell, 127 pp. \$1.00.

This is the life-story of the Salvation Army leader. She is fortunate in her biographer—a distinguished journalist, known in both England and the United States, and a loyal friend of the Salvation Army. She is the daughter of the founder of the movement, General William Booth, one of the greatest Christian leaders of the last half century. The Booth family is noted for its genius in leadership, executive ability, and evangelistic fervor. Evangeline labored for thirty years in the United States. She brought the Salvation Army from a handful of obscure people to a vast organization, found now in the leading cities of this country. In addition to evangelizing, she established many helpful agencies for the down-and-outers and the very poor, establishing shelters, hotels, maternity homes, workshops for repairing and selling clothing and furniture, etc. She insisted that all able should work in return for the help given them—a sound requirement. The Salvation Army's most recent work is "life changing" through Christ. General Evangeline Booth is now head of the entire Salvation Army. Mr. Wilson outlines the history of the movement from William Booth to the present time. A dynamic book.

### THE LIFE IN THE VINE

By Alice Bishop Kramer and Albert Ludlow Kramer.

Revell, 63 pp. Seventy-five cents.  
This is the record of the religious experience of a wife and husband. They have found God; and the telling of it is beautiful, stimulating and satisfying. It is a deeply devotional book. It contains reflections on The Outlook, The Problem, The Bible, The Answer, Self-Examination, The New Man, Working with Others, Love, A "Formula" for Finding God, Practical Problems, The Words of Jesus, and Afterword.

### "Jailed for Prayer"

Though unbelievable, the above title appeared in the March 23, 1936, issue of *Advertising Age*, as the caption for the following—

"J. R. Sweeney, Belleville, Ill., has started serving a 60-day jail sentence for violating copyright on a prayer. The copyright was issued to J. J. Miller of Springfield. Mr. Sweeney admitted using the prayer on 3,000 parochial school books, but said he thought the direction for folding the covers, and not the prayer, was copyrighted."

One wonders what makes the author believe the prayer copyrightable, whether the copyright was registered in the Courts on High, and just how one capable of originating a prayer would reconcile such procedure with the first two great commandments, upon which even the incentive for prayer must necessarily be grounded.

It seems that most of us can recall such phrases as, "Lord, teach us to pray," and "Go ye into all the world . . ." and since the Holy Spirit alone can empower us to carry out the desire and the command, it seems the copyright belongs to Him. Let us hope that the real author of Prayer dwells within the heart and mind of the defendant during his 60-day sentence, even as He did in the time of Paul, Peter, and John, and that he will come forth strengthened in his determination to lead still others to a deeper spiritual life.

# PRAYER MEETINGS

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## I. The Life of Jesus in Song and Scripture

This program is to be mimeographed and followed without announcement.

Solo: "Tell Me the Story of Jesus."

Reading: Luke 2:8-18. During the reading steel guitars or violins will play, "Silent Night" very softly.

Reading: Luke 2:41-52.

Congregational song: "More About Jesus."

Reading: Christ's Baptism, Matt. 3:13-17.

Song: "Give of Your Best to the Master" (first stanza only).

Reading: The Temptation, Matt. 4:1-11.

Song: "Yield Not to Temptation."

Reading: Christ Calling Followers, Mark 1:16-20.

Song: "Jesus Calls Us," one stanza.

Reading: Jesus working miracles, Luke 5:1-10.

Solo by a child: "Tell Me the Stories of Jesus," by W. H. Parker (first and last stanzas only).

Reading: Jesus Healing the Sick, Mark 6:54-56.

Song: "The Great Physician" (first stanza only).

Reading: Jesus at the Last Supper, Matt. 26:20-30.

Song: "That Dreadful Night Before His Death."

Reading: Jesus in Gethsemane, Luke 22:39-48.

Song: "Olive's Brow" (one stanza).

Reading: Jesus on the Cross, John 19:17-19.

Solo: "I Gave My Life for Thee" (one stanza).

Reading: Jesus Risen, Matt. 28:1-10.

Song: "Praise Him, Praise Him" (third stanza only).

Reading: The Great Commission, Mark 16:15-16.

Song: "The Whole Wide World for Jesus." (During the singing of this song the opportunity is given for people to become Christians.)

Benediction.

## II. Self-Denial

Open the meeting by reading without announcement Mark 8:34.

Song: "Jesus Calls Us."

Prayer—that we may not put self first in our lives, but that Christ may be first with us all.



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### Talk: "Self-Denial."

1. Why should we deny ourselves?
2. What should we deny ourselves?
3. When should we deny ourselves?

Song: "Others."

Talk: "Christ an Example of Self-Denial."

1. He gave up His heavenly home.
2. He lived as one of the poor.
3. He refused earthly rulership.
4. He died on the Cross.

Song: "Have Thine Own Way, Lord."

Reading: "O The Bitter Shame and Sorrow,"  
by Theodore Monod (or other suitable poem).

Song: "The Way of the Cross Leads Home."

Talk: "The Blessings of Self-Denial."

1. Through self-denial we become comrades of Jesus.
2. Through self-denial we develop more beautiful and lovable characters.
3. Through self-denial we learn what things make true happiness.

Song: "Beneath the Cross of Jesus."

Benediction.

Recessional: "Rejoice, Ye Pure in Heart."

### III. Promises

Song: "The Lord Is My Shepherd."

Song: "He Leadeth Me."

Bible reading: Psalm 23.

Prayer, thanking God for the promises.

Reading: "Cast Thy Bread Upon the Waters," by Phoebe H. Hanaford.

"Cast thy bread upon the waters,  
Ye who have but scant supply,  
Angel eyes will watch above it;—  
You shall find it by and by!"

(Poem has 6 stanzas.)

Song: "There Shall Be Showers of Blessing."

Talks: "My Favorite Promise," by an old person, a middle-aged person and a young person.

Readings of promises. These may be given out in advance or as the people gather. There are countless other promises available if more are needed: Ps. 23:1; Ps. 23:4; Ps. 23:6; Ps. 103:17; Ps. 110:7; Ps. 115:12; Ps. 127:2; Ps. 128:2; Ps. 136:1; Ecc. 11:1; Dan. 12:3; Isa. 60:2; Isa. 54:11; Isa. 54:13; Isa. 54:17; Isa. 55:11; Isa. 55:12; Matt. 15:13; Matt. 16:18; Matt. 16:25; Matt. 16:27; Matt. 28:20; Jno. 14:2; Jno. 14:3; Jno. 14:12; Jno. 14:16; Rev. 21:4; Rev. 21:6; Rev. 21:7; Rev. 21:25; Rev. 22:3-5; Rev. 22:20.

Responsive reading: Let the reader read the parts of the Beatitudes which are not promises, and let the congregation read the part of the Beatitudes which are promises. Matt. 5:1-12.

Song: "Standing on the Promises."

Talk: "The Value of Promises,"

1. They produce faith.
2. They induce us to try to fulfill their conditions.

3. As they are fulfilled again and again to us, we find that they increase our love to God.  
 Song: "How Firm A Foundation."  
 Benediction. Recessional: "The Sweet By and By."

### V. A Going-Away Meeting

This meeting is a special service praying God's blessing and protection upon those who are going away to school or moving from one community to another as many persons do about the first of September. At this time of the year some will be moving to other towns and others will be going to other parts of the same city to live. In many sections of the country this is "moving time." In all sections it is "going away to school time."

Explain that in certain religious homes, the ninety-first Psalm is called the "going away Psalm" and is read when anyone is going on a journey.

Read: Psalm 91.

Song: "The Lord Is My Shepherd."

Reading: "There's Not a Bird with Lonely Nest," by Baptist W. Noel (*or other suitable poem relating to God's care of his faithful*).

Talks: God's care for the person on a journey, illustrated by Gen. 24:10-26.

God's care for the person going out to make a living, illustrated by Gen. 28:11-22 and Gen. 32:9-10.

God's care for the persons who go far away from home, Daniel 1.

Song: "God Will Take Care of You."

A special prayer for those who are going away.

Special song, "His Eye Is On the Sparrow."

Good wishes to those going away—by five persons speaking one minute each.

1. Wish them health.
2. Wish them joy.
3. Wish them prosperity.
4. Wish them spiritual victory.
5. Wish them a happy home-coming.

Song: "No, Never Alone."

Benediction.

Recessional: "When You Come to the End of a Perfect Day."

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